the continuous stream. This continuity is not constituted by force of memory, although memory may help to prolong or repeat the wave when by itself it would have died away into the stream; the wave simply occurs and continues as a movement of conscious-force of my being carried forward by its own original impulsion of disturbance. Memory comes in to prolong the disturbance by a recurrence of the thinking mind to the occasion of anger or of the feeling mind to the first impulse of anger by which it justifies itself in a repetition of the disturbance; otherwise the perturbation would spend itself and only recur when the occasion itself was. actually repeated. The natural recurrence of the wave, the same or a similar occasion causing the same disturbance, is not any more than its isolated occurrence a result of memory, although memory may help to fortify it and make the mind more subject to it. There is rather the same relation of repeated occasion and repeated result and movement in the more fluid energy and variable substance of mind as that we see presented mechanically by the repetition of the same cause and effect in the less variable operations of the energy and substance

of the material world. We may say, if we like, that
there is a subconscious memory in all energy of
Nature which repeats invariably the same relation
of energy and result; but then we enlarge inimitably
the connotation of the word. In reality, we m
only state a law of repetition in the action of he
waves of conscious-force by which it regular >es.